

And this I counted my wedding day in which I was married to the Lord Iesus Christ: for now I knowe he loues me in that he hath bestowed soe rich apparrell this day upon me, and counted me worthy to suffer for his sake. I hauing a desire to retire into a private roome from the multitude of people that were about me, which made me like to faint: I had not been ther long but *Mr. Lightburne* the Tibstasse of the *Star-Chamber*, came to me saying the Lords sent him to me, to knowe if I would acknowledge my selfe to be in a fault and then he knew what to say unto me. To whom I replied, Haue their Honours caused me to be whipt from the Fleet to Westminster, and doe they now send to knowe if I wil acknowledge a fault. They should haue done this before I had beene whipt; for now seeing I haue vndergone the greatest part of my punishment, I hope the Lord will assilt me to goe through it all. and besides, if I would haue done this at the first I needed not to haue come to this, But as I tould the Lords when J was before them at the Barre. Soe I desire you to tell them againe, that I am not conscientious to my selfe of doing any thing that deserues a submission, but yet I doe willingly submit to their Lordships pleasures in my Censure. He told me if I would confesse, a fault it would saue me a standing on the Pillary otherwise I must undergoe the burden of it.

Wel, (Said I) I regard not a little outward disgrace for the cause of my God, I haue found already that sweetnesse in him in whom I haue beleeued, that through his strength I am able to undergoe any thing that shalbee inflicted on me; But me thinks that J had verie hard measure that I should be condemned and thus punished vpon two Oaths, in which the party hath most falslie forsworne himselfe: and because I would not take an Oath to betray mine owne innocency; Why *Paul* found more fauour and mercy from the *Heathen Roman-Governors*, for they would not put him to an Oath to accuse himselfe, but suffered him to make the best defence he could for himselfe, neither would they condemne him before his accusers and he were brought face to face, to iustifie and fully to proue their accusation: But the Lords haue not dealt so with me, for my accusers and I were neuer brought face to face to iustifie their accusation against me: it is true two false Oathes were

Sworne

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Sworne

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COPPY OF A LETTER

WRITTEN BY JOHN LILBURNE.

CLOSE PRISONER IN THE WARDS

Of the Fleet, which he lent to James Ingham

and Henry Hopkins, Wardens of the

said Fleet.

Wherin is fully discovered their great Cruelty

exercised upon his Body.

Sirs,

YOU are both so rooted in oppression, and so malicious
in thirsting after innocent blood, that the actions of the
one, may be attributed and judged, to be the actions
of you both; there is such a harmony betwixt you in
wickednesse, so that I will now put you both in the singular
number, and write unto you, as if you were but one; Desiring
to let you understand, that in December was 2. yeares, the Devil
your old Father, Iohn 8, 44. (for my innocencie) cast me into Pri-
son, and William Laud his obedient Sonne, got me committed
to your custodie to be tormented, in which Art you are very
exquisite, and expert; and your plots to murder me, and to
rake away my innocent blood from me, have not been a few,
which have been, and still are so palpable, that they cannot be
hid from the world; unto the view of which I have already in
part, in my Printed Books, layd them open in a brief way: but
much more then I have in publique said, have I yet behind,
truly to declare. You may remember that last yeare, the 17.
of September, you see the greatest part of twenty of your blood
Hounds, to murder me, with whom I was forced to fight the
greatest part of two houres, to save my life, and my left hand
in the broyle I had like to have lost; and to requite one of them
for his good indeavours to take away my life, you gave him
halfe a crown, as he himselfe confessed: but when I was under
the Chyrurgions hands, more likely to dye upon the wound,
then to live, yet would you neither pay the Chyrurgions for
the Cure, nor suffer my Friends to come to me, that so I might
get money to pay them my selfe. Also, when your slaugh-
termen my Keepers afterwards did still prosecute the taking
away of the last drop of my blood (divers quarts of which I lost

misplaced

3.
the day before mentioned) I in a large Letter in December after
in a faire way acquainted you with it, intreating you in peacea-
ble termes to take some course, that I for my innocencie might
not be *murdered* by your men: then you and they together,
as to me it seems, invented another way, if it were possible to
put an end unto my dayes, and therefore placed two Chamber-
Mates with me, the 12. of December, contrary unto my Order,
which is, *that I should lie alone*, and so made use of them as in-
struments to get me into your cheating and poysoning shoppe,
the Lodge, that so in a Tubbe of liquor I might receive my
deaths wound: into which place when I absolutely refused to
come (though I were severall times earnestly solicited) then
upon the 15. of December you set your murdering Slaughter-
men or cruell blood Hounds, not onely to kill and murder my
selfe, but also one of my Friends that came to the Prison doore,
to inquire after my necessities; and in likelyhood they had ful-
filled their *bloody intentions*, if some Prisoners had not been that
saved my *life* by rescuing of me from their devouring hands.
And then betwixt that time and the beginning of the last Par-
liament, in April last, many plots there was contrived against
me, and for feare that I should there prosecute you as a *blood-
thirsty and murdering man*, you procured one of your Affidavite
flaves many times to pick quarrels with me, that so some slight
occasion might be taken to lock me up againe, to frustrate me
in my *just and grievous complaints*, and some blowes was struck
upon the second day of the Parliament: I being not the be-
ginner of the quarrell, but onely a defender of my selfe, as many
of your Prisoners can justifie; and the next morning you sent 5.
or 6. of your murdering Officers unto me, as though you
would speake with me, but they coming in such a hostile man-
ner as they did, made me afraid that they would indeed kill
me, and therefore to save my *life*, I kept my doore barred against
them, wherupon I was locked up, which when you had done,
I wanted some water to dresse my diare; and you have kept an
honest Gentleman up ever since close Prisoner, for giving me
but three bottles of water, that so the cruelty inflicted upon
him, might make all the rest of the Prisoners afraid to doe the
least courtesie for me, that so you might at least prevayle against
me, to take away my *life and blood* from the earth. And my
Friends being severall times assaulted by your Officers (for
coming to the Prison doore to see me, and speake to me) to the
great hazard of some of their lives; some of them to avoid the
danger

danger, that formerly they went through, did goe up into
Thomas Deanes room over against me, that so they might know
how it fared with me, there being the breadth of the Prison
yard betwixt us; and our discourse and talke was such, that we
did not care who heard it, which the Prisoners not onely walk-
ing in the Yard, but also those that were in their Lodgings
might heare, if they would, as well as our selves; but seeing
that still I live, and that your malice cannot put an end unto
my dayes, you have taken him to task severall times, as though
my Order were so strickt, that you shall incurre a great deale
of *detrimēt*, if Persons came there to speake with me. And
therefore have you commanded him, either to leave his Lodg-
ing, or else to suffer no more Persons to speak to me out of his
Chamber. Well, it may be, before you and I have done, you
had as good have held your peace, and have said nothing. You
can execute my Order when you please, and you can break it
when you list, or doe any thing that my *life* may be brought in
danger: for time hath been when my Friends would yeeld to
the covetous *exactions* of my Keepers, to give them 12 pence,
18 pence, and 2 shillings, and more at a time, for coming to see
me, and speake with me, they might be let up into my Cham-
ber to talke with me. Yea to such a height of *covetousnesse* was
your man *Murry* grown unto, that he would not let my Friends
Servants up with that *Diate* they brought me, unlessse they
would give him *money*, which was the first occasion of his out-
fall and mine. And you have not onely broke my Order, by
placing others in my Chamber to lodge with me, but also by
your Man *Murry* in giving me leave to walke at my pleasure
in the Prison Yard, and to come into his cozening and murder-
ring Lodge, to drinke with whom I would, and this I can just-
ifie by honest men, that were the messengers severall times to
bring me up the ridings: but because I was afraid of *paysoning*
(as I told them) and would not upon any termes come into the
Lodge to receive it: The strictnesse of my Order must be exe-
cuted upon me againe, and I must be locked up close in a
room, and my Friends must not come to me, to relieve me, nor
come to speake with me, to see if I be alive or no; and the poor
Prisoners must be punished, and tormented, if they give me but
a little *water*, or doe any other courtesie for me (some of whom
have had three Beds taken from under them, by your com-
mand and order, and severall times put off the *charity*, and threat-
ned by your selfe to be put in Irons, for helping me to my

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Victuals) and yet, you, nor your great Lord and Master will not allow me one *farthing* to live upon: and if this be not hard measure, then sure I am, the Devils Instruments, never measured any in their lives. But for my Order, the strictnesse of which at some times you so much stand upon, let me tell you without feare, That I verily beleeeve, if *Beelzebub* the Prince of Devils had sate in personall presence at the Inner Star-chamber, instead of the Pope of *Lambeth*, his dutifull Son, he could not have made a more mercilesse inhumane Order against me, then my Order is which the bloody Prelat caused to be made against me the 18. of *Aprill* was 2. yeares, after he had caused me to be whipped at a Carts arse, from *Fleet Bridge* to *Westminster Hall*. For how can a Man live when all resort of persons shall be kept from him, and that necessary subsistence from his Friends, and yet his Enemies will not allow him a bit of bread, or a drop of drinke. Well Sir, if by your new plots you take away my life from me, before I can have Justice against you in the Parliament, know thus much, that I have already made my Will, and bequeathed my soule, to him that purchased it with his own blood, and my body to the dust, from whence it came; and if the Priests will not suffer it to be buried in the Church-yard (as they call it) then would I have it layd beside the Coblers, in *Finsbury Fields*: and for my goods they are soon disposed of, for the Prelats, have already robbed me of the most part of them; for *Canterburies* Catchpoles took from me last yeare, at the Custom-house, almost two thousand of my Books, as they came from *Amsterdam*: but when I was informed that they had cozened him of the greatest part or them, and sent them to *Scotland* for filthy lucre sake, at whose Parliament they were sold as publique as *Martin Parker* (the Bishops champion Ballad maker) Ballads are sould here at *London*, it made me to laugh at my losse: but yet for all that I have left you for a Legacie, a biting whippe to lash and scourge your fat and knavish sides; for to my Executor as the greatest part of my Treasure, that I have to leave him, have I bequeathed to him, a punctuall Anatomie, of some part of your matchlesse knavery, villany, and bloodthirstinesse, with a strict Order to put it in Print, with some Marginall notes to it; and also to prosecute you in the greatest Court in *England*, for a criminall, and felonious person, for murdering the Kings loyall and faithfull Subjects, for their innocencie, and their honest, reall, and good indeavours for the welfare of his Kingdomes. And though you have bin
so

so observant of that wicked man that beares so great a sway in the ruling of the Kingdome (of whom and his commands you have said you must be observant) so that it seems if the Kings Trayterly enemies be great ones, you must be a combinator with them to destroy the Kings best Subjects; yet me thinks the time is hard at hand, wherein, you and he both, for all your wickednesse, and blood-thirstinesse, will receive, your just, and long since due deserts at Saint Tyborne, if you doe not make your Feet, to be worth two payre of Hands unto you, as your Predecessour *Harry* did before you in a former Parliament, in the beginning of King CHARLES his Reigne (which is the thing that I am greatly afraid of) which if you doe, know, that I will indeavour to get *Martin Parker* the Papist, or some other Ballad maker, to send some of their rimes after you, to jeare you for a Runaway: But if you dare but stay by it, the which I would intreat you, though you now by your greatnesse tyrannize over me, in my afflicted and distressed condition, yet I doubt not but time is a coming, wherein my *innocencie*, and my *honesty*, will procure me more Friends, then all your base and ill gotten Gold, and Silver will doe you; a great part of which hath been gotten by Cussening, Cheating, and Robbing of the Poore, and by exacting and oppressing of the Prisoners in their Fees and Chamber rents; of some of whom to my own knowledge, you have taken 20. shillings, where 5. shillings was not your due; and for Tyrannising with unheard of cruelty, over others, to the taking away of some of their lives, and indangering of divers others, it may be for bribes given to you by their potent adversaries; or else because you in revenge would plague and hamper them for complaining of your Lawlesse and bloody oppressions, that so your cruell punishment inflicted upon them might be a terrifying example, to all the rest of the Prisoners not to trouble, or molest you in your intollerable wicked, and ungodly practises: but take notice, that I for my part, by these my lines, bid defiance to you, letting you understand, that doe the worst you can, you can doe no more unto me, then the Devill did to *Iob*; and I have by large experience found the tenderest of your *mercies* towards me, to be cruelty; and for my own particular, I neither feare you, nor care for you, nor ever a confederate the Devils agents hath upon the earth, For the Righteous are as bold as a Lyon, though the wicked flee when none pursues them, Prov. 28. 1. And for my subsistence
in

in my condition, as I told the Prelat, in my Booke, called *Come out of her my People*, which I writ, when my hands were fettered together, with Irons, *that by Faith, I could live in every condition, whether it were in hunger, or nakednesse, in want, or scarcity, in Prison, or in Dungeon, in exile, or in banishment, and now I tell you, that so strong is my Faith, that by it I can live upon a stony, and flinty Mountaine, where neither Bread, nor Water is to be had, nor found: yea so great is my grounded confidence in the Lords Goodnesse, and Allmightinesse, that I verily beleve before I want that which is fitting for me, he will make the stones, and sencelesse creatures, to change their natures, and be serviceable in ministring to my necessities.* You told my Neighbour Deane, when you commanded him to depart his Lodging, for letting People talke with me, out of his Roome, that you were afraid to get a great deale of anger about my Books: true it is that your Barbarous, and more then Pagan like cruelty, made me the last yeare with shrillnesse and lowdnesse, by way of just Complaint, bitterly to cry out to the Lord Maior and Aldermen of London, also to my fellow Aprentices, which now with Foure other Books are all in Print; and it is a wonder to me (but onely Unrighteousnesse, doth trample down Justice, and Equity) that you are not call'd to a strict accompt; indeed, for my just and lamentable Complaints against you: and to let you know, that when I had my health, which was before my Friends were acquainted with *Thomas Deane*, I was not idle, but writ them, and have at command now, more sheets of paper (which many moneths agoe I sent into *Holland* to my Printer, which the world yet never see) then all my Printed Books doe contain, filled full of such lines as will not onely vex the Prelate of *Canterburies* heart, but also shake his Rotten Antichristian and Babylonian Kingdome, as will be seen when the time is come that I have determind that they shall be dispersed in.

It may be you will demand if I be mad, to write such lines as these to you. It is true indeed Oppression will make a wise man mad: but if you say these are a mad mans lines, you shew your selfe a Foole, for I am as able to give a Reason, for any thing that I doe, as your selfe.

And if you would know a Reason why I thus write? First of all, *It is because, I love and take delight to rubbe a gould Horse*

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Horse's backe, especially, when I perceive he will make sport, by winch-
ing and kicking handsomely, that so I may have something to laugh at-
in my solitary condition, now you have deprived me of the sight of the
face, of my Friends.

2. Secondly, That I might a little informe you, of the foolish-
nesse of your wayes, to bring me to your bow; for before any man that
wronges me as you have done, get me to crouch unto him by tyrannizing
over me, I will first dye at his foot: and therefore know, that the more
cruelty you exercise upon me, the more notches you set upon the tally,
to make the Bill of my complaint in Parliament the larger against you;
and the more is my spirit exasperated to cleave and strike as close unto
you, as the shirt upon your back, or as Drake did to the Spaniard: and
the closer you locke me up, and the more you deprive me of the sight of
my Friends, the more active and nimbler is my meditation, and in-
vention to quit scores with you, and pay you in your own coine. Yea did
but your great Master, his holynesse of Lambeth know, how good
service I have done, to helpe to pull down his wicked Antichristian
Kingdome, since you last locked me up (though I never made use of
my neighbour Deane to carry nor bring none of my Bookes) he would
give you no thanks for your so doing, to provoke me to it.

3. Lastly, I send you this, that so you may know, that though your
cruelty make many cowards in this Prison, yet I am not turned one,
as your great Lord Laud is (though he be the King, and head of the
blacke Regiment of Locusts in this Kingdome) yet never durst look
upon my face since I silenced him in the Star chamber in the open
Court (almost 3. yeares agoe) though I have often since, as you very
well know challenged him to a disputation, for I have still a true bred
Soldiers heart in my belly, that dreads, nor feares none of my adver-
saries, and therefore know, seeing you have dealt with me as you have
done, that if there be but a Printing-house in any of the Cities in the
Provinces of Holland, I will cause this Letter to be Printed; that
so, if it be possible, it may be claimed up upon the Posts, and made as
publique as the Coblers Sermon, that so you may if you will read it in
the Streets, as you goe to the Parliament house: for because I hitherto,
could never get Iustice against you, as I have often sent you word, I
will now Print some more of your knavery. And as for the old knave
Lewis the Steward, who as I am told, was the chiefe Informer against
my neighbour Deane, and my Friends, because I have lately told him
a litle of his own, by taking him to task for his insolent domineering,
and

and insulting over the poore man, and for his combination with your
selfe, to cozen and cheat them of their due: But time is a coming,
wherein if I live, in the poore mens behalfe, I shall in another manner
tell him my mind; And so as present I rest,

From your Common
and bloody Slaughter-
house, called the Wards
of the Fleet, this 4th of
October, 1640.

Your lawlesse oppressed close Pri-
soner, that now scornes to be
beholden to your courtesie, but
bids defiance to your malice,

honest

JOHN LILBURNE.

Sworne against mee: and I was therevpon condemned. and because I would not accuse my selfe. It is true (said hee) it was soe with *Paul* but the Lawes of this Land, are otherwise then their Lawes were in those dayes. Then said I, they are worse and more cruell, then the Lawes of the *Pagans* and *Heathen Romans* were. whoe would condemne no man without wittnesses, and they should be brought face to face, to justifie their accusation. And so hee went away, & I prepared my selfe for the Pillary, to which J went with a joyfull courage. and when I was vpon it, I made obeysance to the *Lords*, some of them as (I suppose) looking out at the *Sarr-Chamber-window*, towards mee. And so I putt my neck into the hole, which beeing a great deale to low for me, it was very painfull to me in regard of the continuance of time that I stood on the Pillary: which was a bout two houres, my back also being very sore, and the Sunne shining exceeding hot. And the *Topstaffe man*, not suffering mee to keepe on my hat, to defend my head from the heat of the Sunne. So that I stood there in great paine. Yet through the strength of my God I vnderwent it with courage: to the very last minute. And lifting vp my heart and spirit vnto my God,

While I was thus standing on the Pillary. J craued his Powerfull assistance: with the spirit of wisdome and courage, that I might open my mouth with boldnesse: and speake those things that might make for his greatest glory, and the good of his people, and soe casting my eyes on the multitude, I beganne to speake after this manner.

My *Christean Brethren*, to all you that loue the Lord Iesus Christ. and desire that hee should raigne and rule in your hearts and lines, to you especially: and to as many as heare me this day: I direct my speech.

J stand here in the place of ignominy and shame. Yet to mee it is not so, but I owne and imbrace it, as the *Wellcome Crosse of Christ*. And as a badge of my *Christian Profession*. I haue been already whipt from the *Fleet* to this place, by vertue of a Censure: from the *Honourable Lords* of the *Sarr Chamber* hereunto, The Cause of my Censure I shall declare unto you as briefly as I canne.

The Lord by his speciall hand of prouidence so ordered it, that

Not long agoe I was in *Holland*. Where I was like to haue settled my selfe in a Course of trading, that might haue brought me in a pretty large portion of earthlie things; (after which my heart did too much runne) but the Lord hauing a better portion in store for mee, and more durable riches to bestow vpon my soule. By the same hand of providence: brought me back a gaine. And cast me into easie affliction, that there by I might be weaned from the world, and see the vanitie and emptines of all things therein. And he hath now pitched my soule vpon such an object of beautie, amiableness: & excelencie, as is as permanent and endurable as eternitie it selfe, Namely the personall excelencie of the Lord Iesus Christ. the sweetnesse of whose presence, no affliction can ever be able to wrest out of my soule.

Now while J was in *Holland*, it seemes ther were diuers Bookes. of that Noble and Renowned *Dr. Iohn Bastwicks* sent into *England*. which came to the hands of one *Edmond Chillington*, for the sending over which I was taken, and apprehended. the plot being before laid, by one *Iohn Chilliburne* (whom I supposed) & tooke to be my friend) servant to my old fellow souldier *Mr. Iohn Wharton* living in *Bow-lane* (after this manner.)

I walking in the Street, with the said *Iohn Chilliburne*, was taken by the Pursuant and his men. the said *Iohn* as I verily beleeeve, hauing given direction to them: where to stand, and he himselfe was the third man that laid hands on me to hold mee.

Now at my Censure before the *Lords*: I there declared vpon the word of a *Christian* that I sent not over those Bookes, neither did I know the Shipp that brought them. nor any of the men that belonged to the Shipp, nor to my knowledge did I ever see, either Shipp: or any appertaining to it, in all my dayes.

Besides this, I was accused at my examination before, the *Kings Atturney* at his Chamber, by the said *Edmond Chillington* Button Seller living in *Canon street* neere *Abchurch Lane*, and late Prisoner in *Bridewell* & *Newgate*, for printing 10. or 12. thousand Bookes in *Holland*, and that J would haue printed the *Vnmasking the mystery of iniquitie* if I could haue gott a true Copie of it, and that I had a Chamber in *Mr. Iohn Foots* house at *Delfe* where hee thinks the

the bookes were kept. Now here I declare before you all, vpon the word of a suffering Christian: that hee might haue as well accused mee of printing a hundred thousand bookes, and the one been as true as the other; And for the printing the *Vnmasking the Mystery of Iniquity*, vpon the word of an honest man I never saw, nor to my knowledge heard of the Booke, till I came back againe into *England*: And for my having a Chamber in *Mr. John Fools* house at *Delfe*, where he thinkes the Bookes were kept. I was soe farre from having a Chamber there, as I never lay in his house, but twice or thrice at the most, and vpon the last Friday of the last Tearme I was brought to the *Star-Chamber Barre*, where before mee was read the said *Edmond Chillingtons Affidavit*, vpon Oath, against *Mr. John Wharton*, and my selfe. The Summe of which Oath was, That hee and I had Printed (at *Rotterdam in Holland*,) *Dr. Bastwicks Answer*, and his *Letany*, with diuers other scandalous Bookes.

Now here againe I speake it in the presence of God, & all you that heare mee, that *Mr. Wharton*, and I never joyned together in printing, either these or any other Bookes whatsoever. Neither did I receive any mony from him, toward the printing any.

Withall, in his first Oath, hee peremtorilie swore that wee had printed them at *Rotterdam*. Vnto which I likewise say, That hee hath in this particular forsworne himselfe. for my owne part, I neuer in all my daies either printed, or caused to be printed, either for my selfe or *Mr. Wharton*, any Bookes at *Rotterdam*. Neither did I come into any Printing house there all the time I was in the *City*.

And then vpon the Tuesday after he swore, against both of us againe. The summe of which Oaths was, that I had confessed to him (which is most false) that I had Printed *Dr. Bastwicks Answer* to *St. John Banks* his *Information*, and his *Letany*; & another Booke called *Certaine answers to certaine Objections*; And another Booke called *The vanity & impiety of the old Letany*; & that I had diuers other Bookes of the said *Dr. Bastwick* in Printing, & that *Mr. Wharton* had beene at the charges of Printing a Booke called *A Breviat*, of the *Bishops late proceeding*; and another Booke called *16. new Queries*, and in this his Oath hath sworn they were Printed at *Rot*

Rotterdam, or some where else in *Holland*; & that on *James Oldam*, a Turner keeping Shop at *Westminster-hall-gate* dispersed divers of these bookes. Now in this Oath he hath againe forsworne himselfe in a high degree, for whereas he took his Oath that I had printed the Booke called *The Vanitie and impiety of the old Letany*, I here speake it before you all, that I never in all my daies did see one of them in print, but I must confesse, I haue seen & read it, in written hand, before the Dr. was censured, & as for other books, of which he saith I haue diuerse in printing. To that I answer, that for mine owne perticuler I never read nor law any of the Drs. Bookes: but the forenamed foure in English. and one little thing more of about two sheetes of paper, which is annexed to the *Vanitie of the Old Letany*, And as for his Lattine Bookes I never saw any but two: Namely his *Flagellum*, for which he was first censured in the *High-Commission Court*: and his *Apologeticus*, which were both in print long before I knew the Dr. But it is true, there is a second edition of his *Flagellum*, but that was at the presse about two yeares agoe: namely Anno 1634. And some of this impression was in England before I came out of Holland,

And these are the maine things for which I was Censured and Condemned. Being two Oaths in which the said *Chillington*, hath palpably forsworne himselfe. And if hee had not forsworne himselfe. Yet by the law (as I am given to vnderstand) I might have excepted against him, being a guilty person himselfe and a Prisoner, and did that which hee did against mee for purchasing his owne liberty which hee hath by such Iudassly meanes gott and obtained. Who is also knowne to be a lying fellow, as I told the Lords I was able to proue and make good.

But besides all this, there was an inquisition-Oath tendered vnto mee (which I refused to take) on foure severall daies; the summe of which Oath is thus much. You shall sweare that you shall make true answer to all things that shall be asked of you: So helpe you God. Now this Oath I refused as a sinfull and lawfull Oath: it being the *High-Commission Oath*, with which the Prelates euer haue and still do so butcherly torment, afflict and vndoe, the deare Saints and Seruants of God, It is also an Oath against the Law of the Land,

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As *Mr. Nicholas Fuller* in his Argument doth proue. And also it is expressly against the *Petition of Right an Act of Parliament Enacted* in the second yeare of our King. Againe, it is absolutely against the Law of God, for that law requires noe man to accuse himselfe, but if any thing be laid to his charge : there must come two or three witnesses at the least to proue it. It is also against the practise of Christ himselfe, who in all his examinations before the High Priest would not accuse himselfe: but vpon their demands, returned this answer: *Why aske yea mee, go to them that haard mee.*

With all this Oath is against the uery law of nature, for nature is alwaies a preserver of it selfe and not a distroyer. But if a man takes this wicked Oath he distroyes and vndoes himselfe, as daily experience doth witnesse. Nay it is worse then the Law of the Heathen Romans, as we may reade *Act. 25. 16.* For when *Paul* stood before the Pagan Governours, and the Iews required Judgement against him, the Governour replied, *it is not the manner of the Romans to condemne any man before his accusers & hee were brought face to face to justify their accusation.* But for my owne part, if I had beene proceeded against by a Bill, I would haue answered & justified all that they could have proved against me, & by the strength of my God would have sealed whatsoever I have don with my bloud, for I am privy to mine own actions, & my conscience beares me witnes that I have laboured ever since the Lord in mercy made the riches of his grace known to my Soule, to keep a good conscience and to walke inoffensably both towards God, & man. But as for that Oath that was put unto me I did refuse to take it, as a sinfull and unlawfull Oath, & by the strength of my God enabling me I wil never take it though I be put in peices with wilde horses as the ancient Christians were by the bloody Tirants, in the *Primitive Church*, neither shall I thinke that man a faithfull Subject, of Christs Kingdome, that shall at any time hereafter take it, seeing the wickednes of it hath been so apparently laid open by so many, for the refusall whereof many doe suffer cruell perlecution to this day. Thus haue I as briefly as I could; declared unto you, the whole cause of my standing here this day, I being upon these grounds censured by the Lords at the *Starr-chamber* on the last Court day of the last rearme to pay 500. p^o. to the King and to receive the punishment which with-rejoicing I haue undergone, vnto whose censure I do with willingnes & cheeresulnes submit, my selfe.

But seeing I now stand here at this present, I intend the Lord assisting me with his power, and guiding me by his spirit, to declare my minde unto you.

I haue nothing to say to any mans person, and therefore will not meddle with that. Onlie the things that I haue to say in the first place, are concerning the *Bishops* & their calling. They challenge their callings to be *Iure Divino*, & for the oppugning of which, those three renouued living martirs of the Lord, *Dr. Bastwick* *M. Burton*, & *M. Prinne*: did suffer in this place, and they haue sufficientlie proved, that their, Calling is not from God, which men I love and honour, and doe perswade my selfe their soules are deere and precious in the sight of God, though they were so cruellie and butcherlie dealt with by the Prelates, and as for *Mr. Burton* and *Mr. Prynne* they are wortbie and learned men, but yet did not in manie things write so fullie as the *Dr.* did, who hath sufficientlie & plentifully set forth the wickednes, both of the Prelates themselves & of their callings. (as you may reade in his Bookes) that they are not *Iure Divino*, which noble and reverend *Dr.* I love with my Soule. and as he is a man that stands for the truth and Glorie of God, my verie life and hart blood I will lay downe for his honour, and the maintaining of his cause, for which he Suffered, it being Gods cause. As for the Bishops, they vsed in former times to challenge their jurisdiction, Callings, and power from the King. But they haue now openly in the *High Commission Court* renounced that. as was heard by many, at the Censure of that Noble *Dr.* And as you may fullie read in his *Apollogeticus*. And in his *Answer to Sr. Iohn Bankes* his *Information*. Now I will here maintaine it before them all. That their Calling is so farre from being *Iure Divino* (as they say they are) that they are rather *Iure Diabollico*. Which if I be not able to proue, let me be hanged vp at the Hall Gate. But my Brethren, for your better satisfaction. read the 9. & 13. Chapters of the *Reuelation*, and there you shall see, that there came *Locusts* out of the *Bottomlesse Pit*, part of vyhom they are. and they are ther lively discribed. Also you shall there finde, that the *Beast* (which is the *Pope*, or Roman State and Government,) hath given to him by the *Dragon* (the *Devill*) his Power and Seate, and great authoritie.

15

Soe that the *Popes* authoritie comes from the Devill, and the Prelates, and their Creatures in their printed Bookes, do challenge their authoritie jurisdiction and Power, (that they exercise over all sorts of people) is from Rome.

And for proving of the Church of England to be a true Church, their best & strongest argument is: that the Bb. are lineally descended from his Holines (or impiousnes) of Rome: as you may read in *Pocklington's Booke*, called *Sunday no Sabbath*. So that by their own confession they stand by that same power and authoritie that they haue receaved from the *Pope*. Soe that their calling is not from God but from the Divill. For the Pope cannot give a better authoritie or calling to them, then he himselfe hath. But his Authoritie and Calling is from the Devill: Therefore the Prelates Calling and authoritie is from the Devill alsoe. *Revel. 9. 3. And there came out of the smoke, Locusts upon the earth: and unto them was given power as the Scorpions of the earth haue power to hurt. and yndoe men, as the Prelates dailie doe. And also Revel. 13. 2. And the Beast which I sawe (saith S. Iohn) was like unto a Leopard, and his feete were as the feete of a Beare, and his mouth as the mouth of a Lion, and the Dragon (that is to say the Devill) gave him his power, his seat, and great authority. and ver. 15. 16, 17. And whether the Prelates as well as the Pope, do not dailie the same things: let every man that hath but common reason judge.*

For do not their daily practises and cruell burdens, imposed on all sorts of people, high and low, rich and poore: witnesse that their descent is from the Beast, part of his state and kingdome. Soe also *Revel. 16. 13. 14.* All which places do declare, that their Power and authority being from the Pope, (as they themselves confesse) Therefore it must needs originally come from the Devill For their power & callings, must of necessitie proceede either from God, or else from the Divill, But it proceeds not from God, as the Scriptures sufficiently declares: Therefore there calling and power proceedes from the Devill, as both Scripture and there owne daily practises doe demonstrate and prove. And as for that last place cited *Rev. 16. 13. 14.* If you please to reade the Second, and third parts of *Dr. Basilwicks Letany*, you shall finde, he their proves that
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the Prelates practises doe every way suite with, and make good that portion of Scripture to the vtmost. For in their Sermons that they preach before his Majestie: how doe they incense the King & nobles against the people of God, labouring to make them odious in his sight & stirring him up to execute vengeance vpon them, though they be the most harmelesse generation of all others.

And as for all these officers that are vnder them & made by them, for mine own particular I cannot se but that their callings are as unlawfull as the Bishops themselves, and in particular for the callings of the ministers, I do not, nor will not speake against their persons, for I know some of them to be very able men, and men of excellent giustes and quallifications, and I perswade my selfe their souls are very deare and pretious in the sight of God.

Yet not withstanding, this proves not their Callings to be ever the better. As it is in civill government. If the King (whom God hath made a lawfull Majestrate) make a wicked man an officer, hee is as true an officer and as well to be obeyed, comming in the Kings name, as the best man in the world comming with the same authoritie. for in such a case, he that is a wicked man hath his calling from as good authority as the godliest man hath: And therefore his calling is as good as the others.

But on the other side, if he that hath noe authoritie make officers, though the men themselues be never so good and holie. Yet their holines maks their calling never awitt the truer, but still is a falle a calling: in regard his authority was not good nor lawfull that made the; & eue so the ministers, be they never so holy me: yet they haue one and the same calling with the wickedest that is amongst them, their holines proues not their callings to be ever the truer: seeing their authority that made them ministers is false, and therefore they haue more to answer for then any of the rest: by how much the more God hath bestowed greater giusts vpon them then vpon others, and yet they detaine the truth in vnrighteousnesse from Gods people: and do not make knowne to them as they ought, the whole will and counsell of God.

And againe, the greater is their sinne if their callings be unlawfull, (as I verily beleeeve they are) in that they still hold them
and

and doe not willingly lay them downe & renounce them, for they
doe but deceiue the people and highly dishonour God, and sinne
against their owne soules, while they preach vnto the people by ver-
tue of an *Antichristian* and vnlawfull Calling, and the more god-
lie and able the Minister is that still preaches by vertue of this cal-
ling, the more hurt he doth, for the people that haue such a Minister
will not be perswaded of the truth of things, though one speake &
informe them in the name of the Lord; but will be ready to re-
ply, Our Minister that preaches still by vertue of this Calling, is so ho-
ly a man, that were not his calling right & good: I do assure my selfe
he would no longer preach by vertue thereof, And thus the holines
of the minister is a Cloake to couer the unlawfulness of his calling,
and make the people continue rebels against Christs his Scepter
and Kingdome, which is an agreuation of his sinne. for by this
meanes the people are kept off from receiuing the whole truth into
their soules, & rest in being but almost Christians, or but Christians
in part. But Oh my Brethren, it behoues all you that feare God,
and tender the Salvation of your owne Soules, to looke about you
& to shake of that long security & formality in Religion, that you
haue layne in. For God of all things cannot indure *Lukewarmenes*
Revel 3. 16. And search out diligently the truth of things, and try
them in the *Ballance of the Sanctuary*. I beseech you take things
no more vpon trust, as hitherto you haue done, but take paines to
search and finde out those Spirituall and hidden truthe that God
hath enwraped in his sacred Booke, and finde out a bottom for your
owne soules. For if you will haue the comforts of them, you must
bestow some labour for the getting of them, and you must search
diligently before you finde them *Pro. 2.* Labour also to withdraw
your neckes from vnder that Spirituall and Antichristian bondage,
(unto which you haue for a long time subjected your soules) least
the Lord cause his plagues and the fiercenesse of his wrath to seize
both vpon your bodies and soules: seeing you are now warned of
the danger of these things.

For hee himselfe hath said *Revel. 14. 9. 10. 11.* *That if any man*
worship the Beast and his Image, and receiue his marke in his forehead
or in his hand. The same shall drinke of the wine of his wrath: which is

powered out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, & in the presence of the Lambe, and the smoke of their Torment ascended, up for ever and ever, and they have no rest day nor night, who worship the Beast, & his Image, and whosoever receiveth the mark of his name. Therefore as you love your owne soules and looke for that immortall Crowne of happines in the world to come, looke that you withdraw your selves from that Antichristian power & slavery that you are now vnder, even as God himselfe hath commanded and enjoyned you in *Rev. 18. 4.* saying *Come out of her my people that ye be not partaker of her sinns and that ye receive not of her Plagues, for her sinnes have reached vnto heaven, and God hath remembered her iniquities.* Here is the voyce of God himselfe commanding all his chosen ones, though they have lived vnder this Antichristian slavish power and estate along time, yet at last to withdraw their obedience, and subjection from it. My Brethren, wee are all at this present in a very dangerous and fearefull condition, vnder the Idolatrous, and spirituall bondage of the Prelates, in regard wee have turned Traytours vnto our God, in seing his Almighty great name and his Heavenly truth troden under foote, and soe highlie dishonoured by them, and yet wee not onely let them alone in holding our peace, but most slavishlie & wickedly, subject our selves unto them, fearing the face of a peece of durt, more then the Almighty great God of Heaven and earth, who is able to cast both body & Soule in to everlasting damnation.

Oh repent, I beseech you therefore repent, for that great dishonour you have suffered to be done unto God by your fearfullnes, and cowardlines, & for the time to come, put on couragious resolutions like valiant souldiers of *Iesus Christ*, and fight manfullie in this his spirituall battell, in which battell some of his souldiers have already lost part of their blood, and withall; Study this Booke of the *Revelation*, and there you shall finde the mystery of iniquitie fullie vnfolded and explained; and also you shall see what great spirituall battels have beene fought betwixt the Lambe & his Servants, and the *Dragon* (the *Devill*) and his vassals, and some are yet to fight.

Therefore

Therefore gird on your Spirituall armour Spoken of *Ephes. 6.* that you may quit your selves like good & faithfull Souldiers, and feare no colours the victory and conquest is ours already, for wee are sure to have it, (I do not speake of any bodily and temporall battell but onelie of a spirituall one) and be not discouraged and knoſt of from the study of it, because of the obscurity and darkenes of it, for the Lord hath promised his enlightening Spirit unto all his people that are laborous and studious to know him aright, and also he hath promised a blessing and pronounced a blessednes vnto all that read and labour to keepe the things containd in this booke *Rev. 1. 3.*

My Christian Brethren, in the bowels of Iesus Christ I beseech you doe not contemne the things that are delivered to you, in regard of the meanesse and weaknesse of mee the instrument, being but one of the meanest and unworthiest of the Servants of Iesus Christ, for the Lord many times doth great things by weake meanes, that his power may be more seene, for wee are to ready to cast our eye vpon the meanes and instrument: not looking up unto that Almighty power that is in God, who is able to doe the greatest things by the weakest meanes, and therefore out of the mouthes of *Babes & Sucklings* he hath ordayned strength *Psal. 8. 2.* And hee hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world to confound the things which are mighty, & base things of the world, & things which are despised hath God chosen, Yea things which are not, to bring to nought things that are *1. Cor. 1. 27. 28.* And he giues the reason wherefore he is pleased so to do. *That no flesh should glory in his presence*

So you se God is not tyed to any instrument & means to effect his owne glory, but hee by the least instrument is able to bring to passe the greatest things.

It is true, I am a yong man and noe Scoller, according to that which the world counts Scollership, yet I have obtrayned mercie of the Lord to be faithfull, & hee by a diuine providence hath brought me hither this day, & I speake to you in the name of the Lord, being assisted with the spirit & power of the God of Heaven and earth, & I speake not the words of rashnes or inconsideratenesse, but the words of sobernes, and mature deliberation, for I did consult with my God before I came hither, and desired him that he would direct

and enable me to speake that which might be for his glory and the good of his people, And as I am a Souldier fighting under the banner of the great and mightie *Captaine the Lord Iesus Christ*, and as I looke for that Crowne of immortality which one day I know shall be set upon my temples, being in the condition that I am in, I dare not hold my peace, but speake unto you with boldnes in the might and strength of my God, the things which the Lord in mercy hath made knowne unto my Soule, come life come death.

When I was here a bout, there came a fat *Lawier*, I do not know his name, & commanded me to hold my peace & leave my preaching. To whom I replied and said, Sr. I will not hold my peace but speake my minde freely though I be hanged at Tiburne for my paines. It seemes he himselfe was gauled and toucht as the *Lawiers* were in Christ time, when hee spake against the *Scribes & Pharisees*, which made them say, *Master in saying thus thou renilest us alsoe*. Soe he went away and (I thinke) complained to the *Lords*, but I went on with my speech and said,

My Brethren, be not discouraged at the waies of God for the affliction and Crosse that doth accompany them, for it is sweete & comfortable drawing in the Yoake of Christ for all that, and I haue found it soe by experience, for my soule is fild so full of spirituall and heavenlie joy, that with my tongue I am not able to expresse it, neither are any capeable (I thinke) to partake of soe great a degree of consolation but onelie those upon whom the Lords gracious afflicting hand is.

And for mine owne part I stand this day in the place of an euill doer, but my conscience witnesseth that I am not soe. And here a bout I put my hand in my pocket, and puld out Three of worthie *Dr. Bastwicks Bookes* and threw them among the people and said. There is part of the bookes for which I suffer, take them among you, and read them, and see if you finde any thing in them, against the Law of God, the Law of the Land, the glory of God, the honour of the King or state.

I am the Sonne of a Gentle man, and my Friends are of rancke and quality in the Countrie where they live, which is 200. miles from this place, and I am in my present condition deserted of them

all, for I know not one of them dare meddle with me in my present estate, being I am stung by the *Scorpions* (*the Prelates*) and for any thing I know, it may bee I shall never haue a fauourable countenance from any of them againe, and withall, I am a yong man and likelie to haue lived well and in plentie, according to the fashion of the world. Yet notwithstanding, for the cause of Christ, and to doe him service, I haue and doe bid adue to Father, Friends, Riches, pleasures, ease, contented life and bloud, and lay all downe at the Footstoole of *Iesus Christ*, being willing to part with all rather then I will dishonour him, or in the least measure part with the peace of a good conscience, & that sweetnesse and joy which I haue found in him, for in naked Christ is the quintisence of swetnes & I am so farr from thinking my affliction and punishment which this day I haue endured and still doe indure and groane under (a disgrace) that I receive it as the welcome *Crosse of Christ*, and doe thinke my selfe this day more honoured by my sufferings then if a Crowne of gold had beene set upon my head, for I haue in some part beene made conformable to my Lord and Master, and haue in some measure drunke of the same Cupp which he himselfe drank of, while he was in this sinfull world, for he shed his most precious bloud for the saluation of my poore soul, that so I might be reconciled to his father, therfor am I willing to undergo any thing for his sake, & that inward joy & consolation within me that carries mee high aboue all my pains & torments. & you (*My Brethren*) if you be willing to haue Christ, you must owne him and take him upon his own tearmes, & know that Christ and the Crosse is in seperable, for he that will live godlie in Christ Iesus must suffer persecution and affliction, it is the lott and portion of all his chosen ones, through many afflictions & trials we must enter into glorie and the *Apostell* saith, *that if we be without afflictions whereof all are partakers, then are yee Bastards and, not Sonnes.* And therefore if you will haue Christ sit down & reckon before ever you make profession of him what he will cost you; least when you come to the triall you dishonour him, and if you bee not willing and contented to part withall; and let all goe for his sake, you are not worthy of him.

If Parents, husband, wife or children, lands or livings, riches, or honours, pleasure, or ease, life or blood, stand in the way, you must be willing to parte with all these and to entertaine Christ naked & alone, though you have nothing but the Crosse, or else you are not worthy of him *Math. 10. 37. 38.*

Oh my Brethren, there is such sweetnes and contentednes in enjoying the *Lord Iesus* alone, that it is able where it is felt, to make a man goe through all difficulties & endure all hardshippes that may possible come vpon him. Therefore if hee call you to it, doe not deny him nor his truth in the least manner, for he hath said, *Hee that denies him before men, him will hee denie before his Father which is in Heaven.* And now is the time that wee must shew our selves good Souldiers of *Iesus Christ*, for his truth, his cause and glorie lies at stake in a high degree, therefore put one couragious resolutions, and withdraw your necks and soules from all false power and worship, and fight with courage and boldnes in this spirituall Battell, in which Battell the Lord befor your eyes hath raised vp some valiant Champions that fought up to the eares in blood, therefore be couragious Souldiers and fight it out bravely, that your God may be glorified by you, and let him onelie have the service, both of your inward and outward man, and stand to his cause, and loue your owne Soules, and feare not the face of any mortall man, for God hath promised to bee with you and uphold you that they shall not preuaile against you, *Isay. 41. 10. 11.* But alas, how fewe are there that dare shew any courage for God and his cause, though his glorie lies at the Stake, but thinke themselves happy and well, and count them selves wise men if they can sleepe in a whole skinne, when Christ hath said, *Hee that will saue his life shall loose it, and hee that will loose his life for his sake shall finde it, What shall it profit a man if hee gaine the whole world & loose his owne Soule?*

Therefore is it better for a man to bee willing and contented to let all goe for the enjoying of Christ and doing him service, then to sit downe and sleepe in a whole skinne, though in soe doing hee gaine all the world and see him dishonoured, his glorie and truth troden under foot, and the blood of his Servants shed and Spilt?

Yes without doubt it is. But many are in these times so far from suffering valientlie for Christ, that they rather dissuade men from it, and count it a point of singularitie and pride, and selfe ends for a man to put himselfe forward to doe God service; asking, what calling and warrant any private man hath thereunto, seeing it belongs to the Ministers to speake of these things. Yes soe it doth, But alas they are so cowardly and fearfull that they dare not speake;

And therefore it belongs also to thee, or mee, or any other man, if thou beest a Souldier of Iesus Christ, whatsoever by place or Calling thy rancke or degree bee, bee it higher or lower, yet if hee call for thy service, thou art bound though others stand still, to maintaine his power and glory to the utmost of thy power and strength, yea to the shedding the last drop of thy blood, for he hath not loved his life vnto the death for thy sake, but shed his precious blood for the redemption of thy soule, hath hee done this for thee, and darest thou see him dishonoured and his glory lie at the stake, and not speake on his behalfe, or doe him the best service thou canst?

If out of a bale and cowardlie Spirit thus thou dost, Let me tell thee here and that truly to thy face, thou hast a *Dubla* in thy heart which thou louest more then God, and that thou shalt on day certainly finde by wofull experience. Alas if men should hold their peace in such times as these, the Lord would cause the verie Stones to speake to convince man of his cowardlie basenesse.

Having proceeded in a manner thus farre by the strength of my God, with boldnes and courage in my speech, *The Warden of the Fleet* came with the farr *Lawyer*, and commanded mee to hold my peace. To whom I replied, I would speake and declare my cause and minde, though I were to bee Hanged at the gate for my speaking. And he caused proclamation to be maid upon the Pillary: for bringing to him the Bookes. So then he commanded me to be gagged, and if I spake any more that then I should bee whipt againe upon the Pillary.

So I remained about an houre & a halfe gagged, being intercepted of much matter which by Gods assistance I intended to haue spoken, But yet with their cruelty I was nothing at all daunted, for I was full of comfort and courage, being mightily strengthened with the power

power of the Almighty which made me with cheerefullnesse triumph over all my sufferings, not shewing one sad countenance or a discontented heart.

And when I was to come downe having taken out my head out of the Pillarie, I looked about mee upon the people and said. *I am more then a conqueror though him that loved me. Vivat Rex.* Let the King live for ever, and soe I came downe, and was had backe againe to the Tavern, where I together with *Mr. Wharton*, staid a while till one went to the *Warden* to know what should be done with me, who gaue order wee should be carried back againe to the Fleete, and as I went by land through the streetes, greate store of people stood all along to behold me, and many of them blessed God for enabling me to undergoe my sufferings with such cheerefullnesse and courage as I did, for I was mightily filled with the sweete presence of Gods Spirit, which caused me notwithstanding the paines of my sufferings to go along the streets with a joyfull countenance not shewing the least discontentednes, as if I had beene going to take possession of some great treasures.

After I came back to the prison, none were suffered to come at me but the Surgiō to dresse me, & I feeling my self somewhat Feverish I went to bed, & my Surgion doubting the same also, gaue me a Glister, and appointed to come the next morning & let me blood, but when he came, he could not be permitted so come at me: nor any else, for the *Porter* kept the key, and lockt me vp very close: saying the *Warden* gaue him straight command so to doe. Wherevpon I desired the Surgion to go to *Westminster* to the *Warden* & certifye him how it was with me, (being very ill) & that he might have liberty to come at me to let me blood and dresse mee, which could not be obtained till the *Warden* himself came home. About one of the clock *John Hawes* the *Porter* came to me, to know what I had to say to the warden, to whom I said, *Mr. Hawes*, this is very cruell & harsh dealing, that after so sore whipping my Surgiō shal not be admitted to come & dresse me, nor any other be suffered to administer to my necessities, having not eaten all this day nor the last evening but a little *Caudle*, I hope the Lords will be more mercifull then after the undergoing the extremity of my Censure to take my life from me, by letting mee perish for want of looking to, therefore I pray

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pray speake to Mr. *Warden*; that he would be pleased to give leave to my Chirurghion to come dresse me and let mee bloud; otherwise I was in danger of a Feaver, which might take away my life; So he wished me to have written to the *Warden*; J told him, if he would helpe me to Penne Inke and Paper, so I would. No (said hee) I dare not doe that; Then I desired him to deliver my mind to the *Warden* by word of mouth; who then went away, and after I was in my bedd, he came to me againe, and said thus unto me: *Mr. Lilburne* I have one suite to you. What is that, said J? It is this, said he, that you would helpe me to one of those Books that you threw abroad at the *Pillary*, that I might reade it, for J never read any of them; I speake not for it to doe you any hurt, only I have a great desire to reade one of them. Sir, I thinke you doe not (said J) but I cannot satisfie your desire, for if I had had more of them; they should yesterday have all gone. J verily beleieve you, said he, and so we parted.

And in a very little while after, came the *Warden* himselfe with the *Porter*, and J being in my bedd, hee asked me how J did? Said J, I am well, I blesse my God for it, and am very merry and cheerfull. Well (said hee) you have undone your selfe with speaking what you did yesterday. Sir (said I) I am not sorry for what I said, but am hartely gladd that the Lord gave mee strength and courage to speake what I did, and were I to speake againe, I would speak twice as much as I did, if J could have liberty, though I were immediatly to loose my life afrer it. wouldst thou so, said he? Ey indeed Sir would I, with the Lords assistāce, said I, for I fear not the face of Man; And concerning what I yesterday spake, J did not in the least manner speake against any of the Lords, but did openly declare, that I did willingly with all contentednes submitt my selfe to their Censure; and as for the Bishops, I said nothing against any of their persons, but only against their callings. Ey, said the *Warden*, and thou saidst their calling was from the Devill. Yes Sir so I did, said I, and J will prove it, and make it good, or else I wilbe willing to loose my dearest blood; For if you please to reade the 9. & 13. chap. of *Rey.* you shall there finde, that the *Beast* which ascended out of the bottomlesse Pitt (which is the Pope and Ro-

man State, hath his power and authority given him by the *Dragon*; (the Devill) So that all the power which the Pope hath and doth exercise, originally comes from the Devill: If you reade also some Bookes lately set forth by the Prelates themselves and their Creatures, you shall there finde, that they claime their jurisdiction, standing, and power from the Pope: Now, if their power and calling be from the Pope, (as they themselves say it is) then it must needs be from the Devill also; For the Popes power and calling is from the Devill; And he cannot give a better power and calling to them then he himselfe hath; and I pray Sir, if the Bishop of *Canterbury* be offended at that which I spake yesterday, tell him I will seale it with my blood; And if he please to send for me, I will justify it to his face, and if I be not able to make it good before any noble man in the Kingdome, let mee loose my life. Ey, but it had been a great deale better, said he, for thine owne particular good to have beene more sparing of thy speech at that time. No Sir, said I, nothing at all, for my life and blood is not deare and precious to me, so I may glorifie God, and doe him any service therewith. I assure thee, said he, I was exceedingly chidd about thee; and also there were old busineses rubbd up against mee concerning *Dr. Laion* and *Mr. Burton*, for that Liberty that they had. Wherefore were you chidd for me, said I? About the Bookes, said he, that you threw abroad, in regard you were close Prisoner, and yet had those Bookes about you; I would aske you one question: Did you bring those Bookes to the Fleet with you, or were they since brought to you by any other? I beseech you Sir pardon me for revealing that said I. Then he would have knowne who they were that most resorted to me. I desired I might be excused in that also. Ey, but you must give me an answer, said he, for I must certifie the Lords thereof. Then, said I, I pray you tell their Honours, I am unwilling to tell you. What were those Bookes, said he, that you threw abroad, were they all of one sort? Those that have them, said I, can certifie you of that. I my selfe have one of them, said he, and have read it, and I can finde no wile in it, there is nothing but railing in it. Sir, said I, I conceive you are mistaken, for the Booke is all full of wit; it is true, this Booke

which

which you lighted on; is not so full of soliditie as other of his Bookes are; but you must understand, that at that time when the Dr. made that Booke, hee was full of heavines and in danger of a great punishment, for the Prelates had breathed out more crueltie against him for writing his *Apology*; And at that time also he was compassed about on every side with the Persecution; Therefore he made that Booke to make himselfe merrie. But, said he, hee doth not write any thing in it to the purpose against the Bishops callings. Sir, said I, I must confesse, you lighted on the worst of the 3. And it is true, there is not much soliditie and force of argument in it but only mirth; But the other two are as full of soliditie as this is of mirth. What, were they of 3. sorts, said he? Yes Sir, that they were, said I. What were the other two called, said he? The one (said I) was his *Answer to Sr. John Banks his Information*; The other is an *Answer to some Objections that are made against that Booke which you have*; But if ever you reade his *Latine Bookes*, you shall there finde soliditie enough, and the wickednes and unlawfulness of the Bishops Callings and practices set forth to the full. What *Latine Bookes* be they, said he? His *Flagellum*, for which hee was first Censured, said I. What, hath hee been twice Censured, said he? Yes, said I, he was Censured in the *High-Commission Court*, for writing his *Flagellum*; And after that he wrote his *Apology*; and that little Booke which you have, which were the cause of his Censure in the *Star-Chamber*. But hast thou any more of those Bookes, said he? Sir, said I, if I had had 20. of them more, they should all have gone yesterday. But, hast thou any more of them now, said he? Sir, said I, I verily thinke, that if I should tell you, I had not, you would not beleve me, and therefore if you please, you may search my Chamber. So I must (said he) for the Lords have commaunded me so to doe, therefore open your Trunke. Sir, said I, it is open alreadie. Search it *John Hawes*, said he. So he searcht it, and found nothing there. Open the Cubbard, said he. So I gave the Porter the key of my Cubbard, to search it, and he found nothing there but my victuals. Search his pocket said the *Warden*. Indeed Sir, said I, there is none in them; Yet he searched them, and found as I said. Then he

searched all my Chamber over, but found nothing at all. Well Sir, said I, now you can certifie the Lords how you finde things with me; But I pray Sir, must I still be kept close Prisoner? I hope, now the Lords have inflicted their Censure on me, they will not still keepe me close. No, said hee, within a little time you wilbe eased of it; So we tooke our leaves each of other, and hee went away.

And the next day, being *Fryday*, and a *Starr-Chamber-day*, I hoped I should have had the Libertie of the Prison; But in stead thereof, newes was brought me at evening, that I must be removed to the *Common Gaale*, or a worse place, and that I must bee put in Irons. Well, for all this my God enabled me to keep my hold still, and not to let my confidence goe; For (blessed be his name for it) this newes did not in the least manner trouble me.

And upon *Saterday* morning *John Hawes* the Porter came with the Woman that looked to mee to my Chamber, to stand by her that none might speake with me till she had made my bedd, and done other things for me; And he told me, hee was sorrie to heare such newes as he did concerning me. VVhat is it, said I? I heare, said he, that the Lords have ordered, that you must be put into the *Wards*, and kept close Prisoner there, and lie in irons, and none must be suffered to come at you, to bring you any thing; but you must live upon the Poore Mans Box. Sir, that's verie hard, said I, but the will of my God be done; For mine owne part, it nothing at all troubles me; For I know in whom I have beleevd, and I know, not one Haire of my Head shall fall to the ground without his providence; And I have cast up my account alreadie what it will cost me; Therfore I waigh not any thing that can be inflicted on me; For I know, that God, that made *Paul* and *Silas* to singe in the Stocks at midnight, will also make me rejoyce in my Chaines; But it is verie much that they wil let none com to me, to bring me any thing; it seemes, they wilbe more cruell to me then the verie *Heathens* and *Pagan Romans* were to *Paul*, who when he was in Prison, did never refuse to let any come to him, to administer to his necessities; But I vvaigh it not, for I know my God is and vwill be with me, to make me goe through all my afflictions with cheere-
fulness.

fulnes, for I feele his power within me so mightily supporting and upholding me, that no condition in this World can make me miserable; And for mine owne part, I doe no more sett by my life and blood in this cause, then I doe a peece of bread when I have newly dyed.

Afterwards the VVoman telling mee shee hoped I should not have so sore a punishment laide on me, but that I might have things brought me from my Freinds, I told her I did not much care how it went with me, for *Ieremies Dungeon*, or *Daniels Den*, or the *3. Childrens Furnace*, is as pleasant and welcome to me as a Pallace; For wheresoever I am I shall finde God there, and if I have him, that is enough to me; And for victuals, I told her I did not doubt but that God that fed the Prophet *Elisha* by a *Raven*, would preserve me, and fill me to the full by the way of his providence; And if no meate should be brought me, I knew, if they take away my meate, God would take away my stomack; Therefore I wayed not their crueltie; And thereupon uttered to her these 4. Verses:

*I doe not feare nor dread the face
of any mortall man,
Let him against me bend his powder,
and doe the worst he can,
For my vvhole trust, strength, confidence,
My hope, and all my aide
Is in the Lord IEHOVAHS fence,
which Heaven and Earth hath made.*

The rest that I intended by the strength of my God to have spoken (if J had not beene prevented by the *Gag*) I now forbear to set downe, in regard I heare J am to come into the Feild againe to fight a second battell, unto which time I reserve it, if the Lord so order it that I may have Libertie to speake, I doubt not but by the might and power of my God, in whom I rest and trust, valiantly to display the weapons of a good Souldier of *Iesus Christ*; Come life, come death; And in the meane time to what I have here said and written, I set to my name, by me *JOHN LILBURN*, being written with part of my owne blood; The rest of which by the Lords assistance I will willingly shed, if hee call for it, in the maintaining of his Truth and Glory, and that which I have here said and written by me

JOHN LILBURN.

My verses are to follow here.

(a) *Psa.* 27. **I** Doe not (a) feare the face nor power of any mortall man,
 1. 2. 3. & Though he against me rise, to doe the worst he can,
 3. 6. & Because my (b) trust, my hope my strength, my confidence and aide
 118. 6. Is in the Lord *Iehovahs* power, both now and ever staide.
 1 *sa.* 51. 12 Therefore my soule I hall never cease, Triumphantly to sing,
 (b) 7 *sa.* 18. Thou art my Fort, (c) my sure defence, my Saviour and my King,
 2. & 31. For in my (d) straits and trials all, thou well with me hast delt,
 3. & 28. Thy mercies and (e) upbearing hand, most sweetly I have felt.
 7. 8. Thou hast in my (f) distresses great, my stripes and bitter smart
 (c) *Psa.* 33. So held my soule as from thy truth, I never once did start.
 & 119. 5. But to thy truth with cheerfulnesse, and courage have I stood,
 7. *Iob.* 20. Though tortur'd for it were my flesh, and lost my dearest blood,
Revel. 1. 5. When from *Fleet-bridg* to *Wesminster*, at *Carts Arsse* I was whipt,
 (d) *Psal.* Then thou with joy my soule (g) upheldst, so that I never wept.
 37. 7. Likewise when I on Pillary, in *Pallace-yard* did stand,
 (e) 7 *sa.* 41. Then by thy helpe against my foes, I had the upper-hand,
 10. 13. 14 For openly I to their face, did there truly declare,
 & 40. 31 That from the Pope our Prelates all, descended still they are,
 (f) *Revel.* And that I might for what I said, make confirmation;
 2. 13. & 3. I nam'd Chapters the 9. and 13. of *Revelation*.
 8. *Psal.* Likewise I then did fearelessly, unto the people I shew
 119. 167. That what *Pocklington* hath writ, is sound now very true,
 168. Namely, that they com lineally, from (b) *Antichrist* his Chaire,
 (g) *Psal.* Even to him that now doth raigne, the great *Arch-Bishop* here.
 116. 8. All which I did on Pillary, there offer to make good,
 (b) *Good-* Or else I would loose willingly, my best and dearest blood;
wins Ca- Moreover there to Gods people, I did most plainly shew
tol. of Bb. That we have been, and so are still, rul'd by a Popish crew;
Dr. B. St. Therefore against them valiantly, we must (i) fight in the feild,
wicks am- And to their Lawes at any hand, not ever once to yeild.
swee to the But from their (k) Yoake without delay, we must our neckes outdraw,
informa- If that we will true Subjects bee, unto our Saviours Law. (l)
tion: the Therefore my Freinds, if that you will, *Christ Iesus* here (m) enjoy,
 2. & third Withdraw your selves from these vile men, and every Popish toy,
 parts of And (n) naked *Christ* be willing still, and ready to embrace;
his Letany Though for the same you suffer shame, and wicked mens (o) disgrace,
 (i) *Revel.* Because in him is more content, more full and (p) sweeter blesse
 12. 7. & 14. 4. & 15. 3. & 20. 4. Then can be found in any (q) thing; that in the world now is;
 (k) *Revel.* 18. 4. And this I have by (r) triall found, what here I doe declare
 (l) *Psal.* 2. & third That to the comforts of our God, the Earthly nothing are,
 (m) 1. *Cor.* 7. 9. 30. 31, & *Iob.* 2. 15. 16. (n) *Matth.* 10. 37. 38. 39. (o) *Mark.*
 13. 13. *Iob.* 15. 9. & 16. 2. 3. (p) *Iob.* 14. 16. 17. 18. 27. & 16. 33. (q) *Psal.* 37. 16.
 (r) *Psal.* 119. 67. 71. 75.

And

(s) *Mat.* And he that will not (s) quite denie, all things for *Iesus* sake,
 19.21,22 The joyes of *Christ* he neither heare, nor (s) after shall partake;
 23, & 16. Therefore my freinds if you, your Soules, will Reallie preserve,
 24, 25. (v) Reject their *Antichristian Lawes*, and from *Christ* neyer swerve,
Luke. 14, Because the Lord hath said on those, his (x) wrath shall surely come,
 26.27. His forest ire, his greatest stroakes, his deepest plagues and doome,
 (i) *Mat.* That doe on hand or head receive, the Hell-marke of the Houre,
 10,23. Or doe the Beast and his image, not cease for to adore
Luke. 12, Thus and much more on Pillarie, there openlie I saide,
 8,9. Till at the last my mouth was gagd, and by them baselie staide;
 (v) *Isa.* 5, And threatened there once againe, that my backe should be wipt,
 2.11. I If that my tongue but one word more, against Romes Preists let slip,
Cor. 6.17. Thus with a straight Gagg in my mouth, about an houre stood I,
Revel. 14 Having my God to comfort mee, in all my miserie;
 (x) *Revel.* 14, And having stood a long time there, I was at length downe brought.
 14,9,10,11 Most sweetly cheered with (y) his blood, that had my poore soul bought,
 & 17,8. And when I was come downe, I cheerefully did say,
 & 19,20. I am more then a Conquerer, (z) through *Christ* that is my stay.
 (y) *Heb.* 6, *Hallelujah*, (a) all blessing, glorie, honour, laud and praise,
 1.10.1,7. Be rendered to thee my God, of mee (b) and thine alwaies,
Rev. 1,5. For though that I was in my selfe, a Creature poore and (c) weake,
 (z) *Rem.* Yet was I made through thy great strength, with boldnes for to speake
 8,37. It was (d) thou Lord, that didst uphold, with mercie and thy grace,
 (a) *Rev.* 19, My feeble (e) flesh so that I did, rejoyce in my disgrace,
 1,4. Thou fildst my soule so full of joy, and inward feeling peace
 (b) *Psa.* 34 And as thou hast in mee (k) begunne, the saving worke of grace,
 1,2,3,4. So grant, that I thy poore servant, may still therein increase,
 & 103,1,2 And when I shall lay downe this House, of fraile mortalitie,
 (c) *Psal.* Then let thy Angels bring my soule, sweet *Iesus* unto thee.
 119,141. (d) *Isa.* 4,1,3, & 26,4,5. (e) *Psal.* 27,13. (g) *Psal.* 31,5, & 119,94.
 (b) *Psal.* 119,80, & 66,34. (i) 119,112,118,157. (i) *Philip.* 1.6.

These Verses were my Meditation the next day, after the Executio of
 my Censure; after the *Warden* of the *Fleet* had been with me, from the
 Lords of the Counsell; and had searched my Chamber. it being after
 noone, and I being not w

